

THE WISDOM OF THE CHALDEANS: AN OLD HEBREW ASTROLOGICAL TEXT.

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Among other papers and MSS. obtained some years ago from old Nisibis in Mesopotamia, came also a number of half obliterated and badly damaged leaves of a MS. which at close examination revealed itself to be a collection of magical formulas and recipes, written in many old Oriental hands. With the new discovery of ancient Texts in the Genizah, our notions of Hebrew palæography are undergoing a complete change. It is now much more difficult to fix the age of a MS. only from the handwriting. It has been found that a form hitherto considered to be of a comparatively modern origin may after all be centuries older than anticipated. Still I would consider the writing of the principal part of this MS., reconstructed after long and painstaking trouble, not to be later than the XIVth century. The lower part of many a page has become illegible in consequence of dampness and age. The date of the writing is however not identical with that of the composition of the MS. It suffices to remember that the oldest Hebrew magical book known and lost one thousand years ago has been rediscovered by me in this very MS. From it I published the famous "Sword of Moses," which I have shown to be of the second or third century, standing in close connection with the magic Papyri and with the old magical books ascribed to Moses in Hellenistic times.

The MS. consists now of sixty-two leaves, a number of which is in a bad state of preservation. Some pages are written in Arabic, though with Hebrew characters, and these, as well as that portion which appears to contain the oldest texts, is written by a bold and careful hand. Other portions are written in a much smaller type, and at times less carefully. In the middle of the XVIth century it was the property of a certain Raḥamim, son of R. Samuel Malki or Milki. He tells us (fol. 17b) that "leaving once Egypt for Damascus

he had hidden this book away. On his return no one knew where it had gone to, until he found it in the hands of a young man, from whom he bought it back at the price of seventeen 'grush.' In order that the book should not be purloined for a second time, and his title to it be called into question, he signs his name." He repeats the same statement fol. 22*b*. His writing is totally different from any of the writings of the MS. itself. From these notes, and from the whole character of the contents, as well as from the Arabic portions, it is evident that this collection has its origin in the East.

Among the non-Hebrew words that occur in the charms we find however some that are evidently Spanish. They are called "La'az"; thus, the name of the charm known as that of "the Mirror," "*Mirai*," and the conjuration itself, which is in Spanish. In another place we find the word "purga," in the meaning of purging (fol. 61*a*), also mentioned as "La'az." On the other hand, at least one of the mystical names invoked on some occasions seems to be merely the transliteration of Greek words, "megas Totma Tot." If all the mystical names in this Thesaurus of charms, numbering close upon four hundred in all, would be examined, many more will prove to be of an exotic character, grown on the field of that syncretism of Gnostic speculation and Egypto-chaldean incantations. In one place we find "Abraxel"; in another "The Paraclat" is invoked. The compiler has collected his materials from various sources, of which some are mentioned. The fact that a few Spanish words occur, proves that these have been brought back to the East from Spain, where the knowledge of mystical literature had existed from very early times. The authorities quoted by the compiler are: R. Jehudah Ḥasid (*ca.* 1200), fol. 13*a*, 14*b*, 61*a*; "The great Rabbi Eliezer, of Qarmisha or Garmisa," *i.e.*, R. Eleazar, of Worms (XIIIth century), fol. 6*b*, and his "Commentary to Genesis," fol. 10*a*; R. Aharon (fol. 13*a*), probably the famous Aharon of Babylon, possessor of mystical knowledge and of the wonder-working Name of God in the ninth century, as told in the Chronicle of Ahima'as, written 1055 (*v.* Neubauer, *Mediaeval Chronicles*, II, p. 112 ff.); "Nahmanides," fol. 13*b*, 23*b*, 48*b*; "R. Samuel ibn Tibbon, in the name of R. 'Ezra," f. 47*b*; "R. Samuel in the name of R. 'Azriel" (the last two the well-known initiators of Nahmanides into the mysteries of the Qabbala), fol. 46*a*. Another R. Samuel, fol. 42*a*, 42*b*, 45*b*. "A treatise of Sa'adya Gaon," fol. 56*a*.

Besides these more or less historical personages there are others less well known or mythical persons. The Patriarchs mentioned are Moses, Elijah, and Elisha, further the cup of "Ezra the priest," fol. 53^b. The charm communicated to the author by R. "mark the Rabbi,!" "Joseph the Shidda, nephew of the demon Samhoris," fol. 43^b. (He is quoted also in the Talmud as communicating such knowledge to a certain R. Joseph, Treatise Pesaḥem, 110a, Erubin 43a; "R. Jequitiel," fol. 46a; "Menachem, the son-in-law of R. Baruch fol. 35^b; "R. Eli'ezer the Sephardi," who is called "הרב הגאון" fol. 23a; R. Meshullam Ṣarfati, fol. 45^b; R. Isaac Ṣarfati, fol. 50a; probably the Blind, one of the first enunciators of the modern Qabbala in the south of France, XIIth century. A certain "R. Dan," otherwise unknown, fol. 60^b; Samuel Ladib, fol. 60^b; (perhaps Latif). The mythical "R. Joseph de la Reyna" (of whom the legend exists that he had succeeded to chain the demon Samael) fol. 10^b. Last, but not least, Rab Reḥimai, fol. 18a, mentioned also in the Zohar. He is evidently identical with the scholar whose name is spelt Rḥumi, Reḥimai, Riḥumi, etc. (v. Neubauer Chronicles, s.v. in the index), who lived 456 B.C. The great persecution under the Persian dynasty began in his time, and he is the last author connected with the compilation of the Talmud. No writing of his has come down to us, but a short treatise is ascribed to him in our MS. on the mystical name of God. I dwell on this name because I see in it the key to the mysterious "R. Ḥamai" or "Ḥamai Gaon," to whom many mystical treatises are ascribed, but who is otherwise absolutely unknown. This name is probably due to a wrong reading of "Reḥimai," taking the first letter R, not as the initial letter of the name, but as the abbreviation of the title "Rabbi," which stands before almost every old name of a scholar. Who "R. Tabshulim the prophet" may be, quoted f. 40^b, is more than I know at present.

Besides these authors, anonymous books are also mentioned, from which the compiler had drawn his materials. In the first place, he often quotes the "Shushan Sodoth." There is a book in existence with a similar title ascribed to Moses ben Jacob (ed. Korzec, 1784) full of mystical speculations and interpretations of the prayers and of liturgical ceremonies. It has, however, nothing in common with the contents of our MS. Not a single charm or incantation is found among those speculations. A book of charms with such a title must have existed, however, for not only is it quoted here, but

abstracts from that very book are given in many a MS. in my possession, all similar in character to this MS. (*cf.* my *codd.*, Nos. 186, 265, etc.). Another work mentioned is the "Midrash of Simon the Ṣaddiq" (fol. 4a); "Another old book" (fol. 19b); "Other books" (fol. 15b); "Speakers of truth" (fol. 20a); "Other Qabbalists"; and so on. In one instance, when copying a text incomplete at the beginning, the copyist remarks: "I have found it only from here onward," showing the care with which he copied his texts. One of the recipes has the note appended "tried in שופייה (Sophia)," (fol. 50a). I am doubtful, however, as to the reading of the name. It must be a place somewhere in Asia Minor or Spain, and cannot be identical with "Sofia" of Bulgaria.

It is remarkable that we find the greater number of these very names of authors, and especially the less well-known, and the anonymous works such as the "Midrash of R. Simon the Ṣaddiq, very often quoted in the commentary to the Book Yešira of Moses Bottarillo. He wrote that commentary in Spain in the year 1409. The writings and authors mentioned by Bottarillo (*vide* the whole list in Steinschneider, *Cat. Bodl. sv.*, col. 1781-1784) have been declared by Zunz and others to have been invented by him only and solely because they did not find them mentioned elsewhere. Our MS. corroborates now the veracity of the quotations of Bottarillo; but whilst the latter limits his references to mystical speculations and qabbalistic interpretations which he gives in their names, the present MS. contains in their names charms, incantations and other mystical portions of practical Qabbala. I do not discuss the question whether those writings are genuine, or whether they have been wrongly attributed to these men, but we can no longer doubt the fact that these—genuine or pseudo-epigraphical—writings existed latest, in the XIVth century in Spain, if not before that date. Among the "Tossafists" to the Pentateuch of the XIIIth and XIVth century printed in "Hadar Zeqenim," ed. Livorno, 1840, we find also some of these very names. Considering now that many of these men are not by any means known as such brilliant scholars, that works not written by them should have been ascribed to them with the intention of enhancing their value, nay, some being only known by these quotations of Bottarillo, I see no reason to doubt their genuineness.

This MS. is written by at least two or three almost contemporary hands. The ink is mostly the same, only the character of the writing

differs considerably between what I would call the first old hand, especially noticeable in fols. 18-26, and the second. The actual compilation begins with fol. 5, and has as title "Segulloth." The numbering of the charms begins from here. On the preceding pages are Arabic (fols. 1-3) and later Hebrew recipes (fol. 4a). The numbering refers only to the remedies or charms. As the text is written in places very closely, the man who added the numbers has in consequence often missed one or two in the middle of the text. The true number would be nearer 400 charms. All the speculative portions unsuited for practical purposes are not included in the counting. The MS. being a compilation from different sources, it not seldom happens that the same charm is found twice and even three times. The copyist merely transcribed whatever he found without much critical discrimination. This fact strengthens further the belief in the truthfulness of the copyist.

Among these charms, recipes, incantations and mystical prayers, we find now in that very part of the MS. which is written by the old hand, a text of an astrological character ascribed to the Chaldeans. This text is very striking from more than one point of view. In itself, it is a complete compendium of the astrological character of the Powers that rule in the course of the week. Each day is described, and its ruler or rulers. The image of that regent is delineated; the mode of drawing him is indicated, and instructions are given how to make use magically of the image thus drawn, and of the formulas which accompany these magic operations. We are told to what profit this knowledge can be turned, the good and evil that can be performed by means of these divine images; we even learn the nature of the mysterious sigils or seals of these regents.

The revelation of these mysteries is ascribed in the first place to "Raziel," the angel, and then to the "primitive Enoch." Enoch as revealer of heavenly mysteries, and as the scribe who writes a book on the heavenly economy and hierarchy, is known from the old apocryphal and pseudo-epigraphical literature. The Book of Enoch, in its double or triple form: Greek, Slavonic, and Hebrew fragments, is too well known that I should dilate here at any length on it. I refer specially to chapter xliii, ed. Charles, and still more to the Hebrew fragments of the astrological book of Enoch (v. Jellinek, *Bethhamidrasch V*, p. 173 ff.). Of greater value is the fact that Enoch is beholding and describing the mysteries of the heavens in

the Zohar, where his book is quoted, and in one passage he is also brought into intimate connection with the angel Raziel (I. fol. 55*b*. cf. fol. 37*b*.). To him and through him the astronomical mysteries of the world are said there to have been communicated to Adam, Noah, Abraham, etc. It is the same tradition as that of our text, but with this noteworthy difference, that the knowledge is not communicated here to Abraham, but to the Chaldeans, who had speculated on the heavenly bodies, on their movements, and on the rulers who guide them. The essentially Jewish feature in the other tradition is clearly missing here. Much more important is, that in this piece alone out of the hundreds gathered in this compilation, the name of God is never mentioned, and that not one single citation is made of a Biblical text, nor is a single verse of the Bible alluded to. As a rule the basis or the efficacious portion of a charm consists either in the permutation of the letters of such biblical verses, or in their unchanged application. Here not a single trace is to be found.

The text is described as "the wisdom of the Chaldeans." References to Chaldean astronomy are extremely rare in Hebrew writings. We find them referred to, however, in what is considered to be the oldest astronomical book; I allude to the so-called Barayta of R. Samuel. The date of its composition has not yet been definitely established. Internal indications would place the final redaction in the eighth century. It is probably older, at least in some of its astrological portions.

Chapter IX of the Barayta is devoted to the interpretation of the astrological importance of the seven planets. Each one is minutely described in its ruling over human or other natural occurrences. To begin with Sabbetai, "Saturn," which is mentioned first, "he rules over poverty, misery, illness, sickness and destruction; over internal ailments, and over sin." In this fragmentary text, which belongs to the same category as our MS., no allusion is found either to the personal appearance of the planets viewed as heavenly bodies, nor are the ruling Powers or angels mentioned by name who move and guide the planets, and are the direct cause of the influence which they are said to exercise over human destiny. The text is evidently mutilated, as shown in my study on the version discovered and published by me in the "Chronicles of Jerahmeel." In this work we find a corporeal description of the planets, together with that of the influence which they exercise. The list begins (*ibid.*, chap. iv, parag. 5, p. 12 ff) also with Saturn. "He is appointed over the

poor and needy, over women, over faintness and sickness, diseases of the body, and death. His appearance is like that of an old man with a sickle in his hand." We have thus here the description of the physical aspect of the planet.

The knowledge of these planets and their influence is much older in Hebrew literature. In the introduction (*Jeraḥmeel*, p. lxi) I referred to the book *Yeṣira* (chap. iv, § 5 ff.), where the creation of the seven planets is explained in harmony with the fundamental theory of the "Book of Creation," viz., with the creation through the "Logos"—the spoken word, and how this operation was carried out in detail by the effects produced by each of the separate letters of the Alphabet. In the commentary to this book by *Sabbatai Donolo*, who lived in the year 913, in Italy, a detailed list of the manifold influences which are exercised by these seven planets is given. The order of the planets begins also with *Sabbatai* in the Book *Yeṣira*. It is said to have been created on the first day of the week. The author must have commenced his week with the Sabbath, and his order of the creation appears to be directly contradicting the biblical order of creation. The *Barayta* of Samuel and *Jeraḥmeel* agree in this essential element with the Book *Yeṣira*. Either one is dependent on the other or both have borrowed from an older source. This latter hypothesis seems to be the more correct one. The author of the commentary to the same chapter of the Book *Yeṣira*, which goes under the name of Abraham ben David, knows the same tradition of the astrological influence of the seven planets, and he gives the fullest description, tallying in the main with that of the *Barayta*, *Jeraḥmeel* and *Donnolo*. But in none of these occur the ruling angels.

In the commentary of *Jehuda ben Barzillai* of Barcelona, who lived at the beginning of the XIIth century (ed. Halberstamm, p. 247), in connection with the selfsame chapter of the Book *Yeṣira*, occurs then a list of angels who rule over the seven planets. This list is absolutely identical with that of the rulers of the planets according to the Chaldean wisdom of our MS. We read there:—"These are the planets, Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars, these are the seven rulers, the foundation of the world, corresponding to the seven hours (here follow a few words which are unintelligible, probably the names of 'hours'). Over them are appointed seven rulers, seven angels, to wit, Raphael the angel of the Sun, 'Anael the angel of Venus, Michael the

angel of Mercury, Gabriel of the Moon, Qaphsiel of Saturn, Šadqiel of Jupiter, and Samael of Mars." With the difference of one name only the same list occurs in the Book Raziel (ed. Amsterdam, fol. 17a). Here it is connected with the description of the astrological influence which each of these planets has on human destiny. The latter portion is directly copied from the Barayta of Samuel, following the original almost word for word. There can now be little doubt that the first portion containing the names of the angels, must have belonged originally also to the Barayta, but had been omitted in the mutilated text, preserved in one single MS., which has also since disappeared. The very same list of the seven tutelary angels occurs in our MS. for a second time, fol. 10b, where their seals are given.

Nowhere do we find any parallels to the images of these rulers, to their serving angels, or to the use to which they are put in practical magical purposes. The pentacles in the so-called "Key of Solomon" resemble these drawings only remotely. In some ancient calendars pictures of the seven planets are found, but they are reminiscences of Greek and Roman mythology. Mercury is drawn with the Caduceus, Saturn as an old man with a sickle, and so forth. More like those of our text are the drawings and pictures in the "Hoellenzwang" of Faust, ed. Schaible.

We must ascend to a much older tradition in order to trace the possible origin of this text. It pretends to be the exposition of the wisdom of the Chaldeans, and save for the Hebrew names of the angels, there is nothing specific Jewish in this text. The old Gnosis claimed Chaldean origin for its magical part. The Ophites especially utilised the old Chaldean astronomical and astrological notions for taumaturgical purposes. They drew the images of the Archons who ruled the seven planets. (v. W. Anz, *Zur Frage nach Ursprung des Gnostizismus*, Lpzg., 1897, p. 9 ff., and A. Dieterich, *Abraxas*, p. 44 ff.) Amulets with such images, and gems with similar incisions are the visible result of that symbolism, adopted and adapted according to their views by other Gnostic systems, such as that of Valentin, Basilides with his Hebdomas, and even Bardesanes, whose treatise "On the influence of the planets on the temperaments of nations" has been discovered and published by Cureton. Not without significance is the total omission of any allusion to the signs of the Zodiac, with which the planets have been invariably associated in all other astrological calculations.

In this text none of the extravagant interpretations or mystical applications of the seven planets are mentioned in connection with human salvation or with the soul before and after death, in fact none of the eschatological teachings of the Gnostic schools. It is all quite simple; prominence is given to the magical powers alone inherent in the character of the angels drawn on tablets or on parchment, and in the invocations accompanying the operation. In how far this is due to Chaldean teaching or tradition pure and simple I am not in a position to state. A certain change from those Chaldean originals must at any rate have taken place. New names of angels have been substituted, all purely Hebrew, for the strange gods if taken over in their primitive form. But this change is quite natural, and in harmony with the tendencies of that very age, and but for it, the text itself might never have existed or would never have been preserved at all. The names of the angels are very transparent and offer few difficulties to the philologist. They have not yet assumed that curious and weird appearance as found in the Sword of Moses, in the Hebrew Hechaloth, in the Book Raziel, and in later magical writings and Amulets. They resemble the ancient forms and names known in Hebrew liturgy and liturgical poetry. A list of these has been compiled by Zunz (*Synagogale Poesie des Mittelalters*, p. 476-479). They occur also in most of the older qabbalistic collections (*cf.* the list of angels prepared by Mr. M. Schwab, *Vocabulaire de l'Angélologie*, Paris, 1897), differing by their simplicity from the complex and abstruse forms met with in the other works excerpted by Mr. Schwab.

It is curious to note, and a proof for the syncretistic origin of this text, that in one case the angel is described in the form of a woman. The influence of the notion that the regent of the sixth day is Venus, has been so strong as to cause the author to accept female angels in the heavenly hierarchy. It is a very strong proof for the non-Jewish origin of this text, as the conception of a female angel is contrary to Jewish notions.

One extremely interesting point in connection with the archaic character of this text is the clue it gives to a metaphorical expression often used in qabbalistic writings, but seldom clearly expressed. It is often stated that God, or the name of God, or of any of the chief powers is included in, and identical with, that of his serving or ministering angels. Save for the few exceptions where the one is bodily intercalated into the other, this expression has

remained anything but clear. In our text the very same expression occurs. To each one of the chief angels of the day a number of angels is added as serving. If we now examine these names we shall find that the first letters of the serving angels are the very letters of the name of the chief ruler. They form an anagram of his name, and it is truly said that his name was included in theirs and their names in his.

The ruling powers of the day are angels, they are strictly separated from the planets, and not identified with them at all. The planets are mentioned only to indicate the propitious hour for the writing of the amulets.

The reference to Enoch, identified from ancient times with Hermes, would make this treatise belong to the interminable list of "Hermetic" writings. I consider it to be a reflex of the old Chaldeo-gnostic school which flourished so long in Palestine, and to belong in its primitive form to the third century. The author of the "Book of Creation," as shown in my study on the "Shiur Komah," and the author of the "Barayta" in its fuller recension, must have drawn their astrological information from a similar source of which our text formed a part. In later times the magical portions may have been allowed to drop out, as not quite in harmony with the teaching of Judaism. They have been relegated to the domain of mysticism, which has preserved and protected many a doubtful product of ancient times.

The language of the text is throughout pure Hebrew. In a few instances I think I can detect Arabic influence such as סִכִּין for סִכָּן. The *Scriptio plena*; the form קֶלֶפּ בְּתוּל—a new masculine formation altogether—the use of שָׁנָה and other peculiarities go to prove the antiquity of the language. I do not pretend, however, to have said the last word on this "Chaldean Wisdom."

Translation.

THE WISDOM OF THE CHALDEANS.

This is the book used by the Chaldeans (which they composed) through their meditations and speculations in divine wisdom, and through the overflow of the spirit of prophecy upon them, by their strong adherence to their wisdom and to their meditations in the divine wisdom and their speculations concerning the spheres (planets)

and the spirits that rule those spheres and move them. For in each sphere there is an angel that moves it. They investigated the nature of those angels and they found that they all partake of one nature, but that each one of them changes its nature in accordance with the changes in the appearance of the beings of the world. They further investigated whether each angel was fulfilling his message in person, and they found that the angels had servants who fulfilled those messages (tasks). And as the wisdom of man is greater than that of any other living being, they further investigated every subject, and they discovered the ways in which they could be used (or: discovered the things over which the angels were appointed). And from the time they used them, they (the Chaldeans) rejoiced mightily and they continued to search and to enquire, and they performed many deeds, and they wrote those books, and they made many books, but their successors did not understand how to study them until "Raziel" came and revealed the mysteries, and after him came the primitive Henoch. From that time on this science spread all over the world; some understood it, others did not understand it. I pored over many books, and this is what I have gleaned concerning the seven angels of the week, and concerning the hours and their figures, and their position, and their use, and the manner in which one could make them serve one's purposes, and wherefore they are called by such names. These names are evolved out of the names of the rulers, as thou shalt see anon.*

II. The names are written over the heads of each of the angels for the different days. On the first day rules Raphael. His figure is like that of a man sitting on a throne with hands and feet outstretched. On his right hand serves Rahabiel, on his left Phaniel, over his head Ariel, under his feet Lahabiel. Their use (work) is to cure all manner of disease, to preserve man from all wicked Shiddim and from all evil spirits which cause illness to man. If thou wishest to heal a man from enchantment, or from an evil spirit, or from folly ("madness"), or from any of the things mentioned, then draw the picture of a man on virgin parchment with both hands outstretched, under the right hand draw the image of a little man, and write on his shoulder Ariel; at his feet draw the image of another man, but draw it with red ink, for this is an angel appointed over fire, and write on

* This passage corrupt in the original.

his shoulder (or, variant, on his forehead) Lahabiel, and under them the following conjuration : I conjure thee, Raphael, thou and thy servants who are called by thy name, and whose name is included in their names, viz., Raḥabiel, Phaniel, Ariel, Lahabiel, in the name of Azbuga, that thou healest so and so from all illness and all hurt and all evil spirit. Amen, Amen, Amen, Sela, Sela, Sela. If thou wishest to protect thyself from all evil, from every hurt and from wild beasts, make a drawing of all these angels on virgin parchment and carry it by thee, and no evil will happen to thee. Similarly, if thou wishest to protect a young babe from an evil spirit and from the host of Maḥalath, write these angels on a tablet of gold in Assyrian writing (Ashuri) and carry it by thee, and thou needs not fear any evil either from (for) a big man or a small child. It is of very great help. On the back of the tablet write the word *Mana*, for this is his sign (Sigil). It must be written during the hour of the Sun, in daytime and not at night. This is proven and sure.

III. On the second day rules Gabriel. This angel is like a man with horns. On each horn there is an angel in the likeness of a man. He also has ministering angels, as has been described above for the angel Raphael. His position is like unto a man with outstretched hands. On his right hand serves Ga'ariel, on his left Kerubiel (var., Berukiel), on the right horn Raḥabibiel, on the left horn Ahariel, and at his foot serves Lahabiel. He helps to strengthen those that are imprisoned, further to conquer whatever it be, that thou wishest to conquer, be it in war or strife or in any other cause. Thou must then draw on a silver tablet the image of this angel as described. He has two horns, and his hands must be stretched out. Under his right arm draw the image of a little man and write on his shoulder Ga'ariel, under his left arm draw the figure of a little man, and write on his shoulder Kerubiel, on the horn (of the right side?)* Ioel (?) Raḥabibiel, and on the left horn draw the figure of a little man attached to the horn. Write on the forehead or on the shoulder Ioel. On the back of it draw the image of a little man and write on his forehead Ahabiel, at his feet draw the figure of a little man, this is the angel of fire, and write on his shoulder Lahabiel. Carry this by thee and no one will be able to hurt thee from small to great, and thou wilt win in every strife and

* In the original there is some confusion, Ioel being mentioned twice, and instead of "right side" we find the word "shoulder."

battle. If thou placest this tablet among thy wares thou wilt soon sell them, and if thou writest these names of angels on parchment and carriest them by thee, they will be very good (useful) to thee. They must be written with green (Crocus) ink. On the back of the tablet thou must write * for this is his sign (Sigil) and it must be written in the sight of the Moon.

IV. On the third day rules Samael. He is in the likeness of a man with outstretched hands. He has angels that serve him, as the aforesaid two angels, but he has no horns, and their position is as follows: on his right hand serves Sahariel, on his left Mahariel, behind him Ahzaniel, and at his feet Lahabiel. Their work is to destroy, to annihilate, to kill and to perform all manner of evil. If thou wishest to be able to cut with a knife or sword better than any other man, make thee an apple of hard iron and write on it: "In the name of Samael and his servants," and make out of it a knife or a sword, and then thou wilt be able to cut whatever thou wishest and much easier than any other man. If thou wishest to win in any battle into which thou art entering, take a tablet of silver or of copper or iron and draw on it the figure of † under his right arm draw the figure of a little man and write on his forehead Sahariel, under his left arm draw the figure of a little man and write on his forehead Mahariel, behind him draw the figure of a little man and write on his forehead Ahzaniel, and under his feet draw the figure of a little man and write on his forehead Lahabiel. And make the drawing of a sword (placed) in the hand of the figure called Samael, and on that sword write the names of the following angels: Hatkiel, Imiel, Lahabiel and Hashmeriel, and in the other hand a human head which he is intending to cut off (or, in the act of cutting off). On the back of the plate write "Dal Dam," for this is his Sigil. And it must be written in the hour (time) of Maadim (Mars). If thou wishest to destroy a house, a town, a road or a village, write "Samael and his servants," with menstrual blood on the day of Mars on the garment of a hanged man (?), place it in the mouth of a frog and bury it in the room in which no man will dwell, and it will finally be destroyed. Thou must however stop the mouth of the frog with a little wax and write on the wax, "Dal Dam," and thus shalt thou act in every place wherever thou wishest. If thou

* The Sigil is omitted in the MS.

† Omitted in the original, evidently Samael.

wishest to kill a man, write, "Samael and his servants" on the garment of that person with the blood of a snake and place it in the mouth of a puppy and close the mouth of that dog with red wax, on which thou hast written "Dal Dam," and bury it at the parting (or crossing) of ways. That man is sure to die within sixty days, unless he go away from that place before the end that time.

V. On the fourth day rules Michael. He is like unto a man holding a horn in his hand and his hands are stretched out. On his right hand serves Ma'sael, on his left serves Iahtemiel; on that horn stands an angel called Kokabiel, behind him serves A'albiel, and at his feet Lahabiel. The benefit conferred (obtained) by these angels is to grant knowledge and wisdom to man. If thou wishest to be served by these angels, take a piece of pure (good) silver or lead and draw on it the image of a man with outstretched hands. Draw under his right arm the image of a little man, and write on his shoulder Iahtemiel, over his head draw the figure of a horn, and on that horn the image of a man holding that horn, and write on his forehead or shoulder Kokabiel, and under his feet draw the image of a little man, with red ink, for he is the angel of fire, and write on his forehead, Lahabiel; and this plate is very useful for gaining knowledge and wisdom and understanding. If a woman has difficulties in childbirth, place this tablet on her chest and she will soon be delivered of the child. If a man is ill, place this tablet on him whilst he is asleep. If he sleeps on quietly and does not wake, it is a sign for life, but if he wakes up quickly, know that it is a sign of death. If thou wishest to know whether a man is enchanted (charmed) or not, write the name of Michael and his servants on an egg with saffron (yellow), and place it under the bed on which he sleeps. If on the morning thou breakest it it is boiled *and there is a drop of blood in it, then it is a sure sign that he is under a spell. If thou wishest to make a child learn more than any other, then wash this tablet on every first night (of the month or week?) with white wine, then take the tablet in the right hand and turning towards sunrise utter the following conjuration: "I conjure thee, Michael, thou and thy servants who are called by thy name and whose name is included in theirs, in the name Tamaqashia, that thou givest me a heart to know all that I have been taught, and that I

* The original is here somewhat doubtful. It may mean: boil it, break it, and find, etc.

continue to learn, to hear and to understand all that I shall be taught in future. Open my heart to study, and my eyes to see, and my hands to write, and my ears to listen." He must then drink of the wine and eat warm (fresh) bread with honey, and he will become wiser than any other man. He must write on the back of the tablet this name *Abg*, which must be done in the hour (time) of *Kokab* (Mercury).

VI. On the fifth day rules *Şadqiel*. This angel is in the likeness of a man with two horns, on one of these horns there is the likeness of a man, and he also has serving angels as the aforementioned angels. Their position is as follows. The angel who is in the likeness of man has the hands outstretched; on the right hand serves *Şuriel*, on the left *Dahabiel*. He has two horns, and serves *Ia'şiel**; behind him serves (*Apar*) *Aparsiel*, and at his feet *Lahabiel*. These angels grant grace and favour to all those who carry them. If thou wishest to use them, make a tablet of silver or lead, and draw on it the image of a little man, and write on his shoulder *Şuriel*; draw then under his left hand the image of a little man, and write on his shoulder *Dahabiel*; then make on his head two horns, on the right horn draw the image of a little man holding fast to it, and write on his shoulder *Qedoshiel*, similarly do on the left horn, and write on his forehead *Ia'şiel*. Behind him draw the image of a little man, and write on his forehead *Aparsiel*, and under his feet a little man, and write on his forehead *Lahabiel*, written with red ink. The use of this drawing will be that whoever carries it about him will find favour and grace in the eyes of man and prince, and he will obtain all that he wishes. If he happens to fall in with a host of prisoners (or who is taken a prisoner),† he will not be bound (made a slave), and everyone will render homage to him. On the back of the plate write *III*, for this is his Sigil. If thou placest this tablet in a place where there are few persons, they quickly will multiply and become numerous, for they will come from every part to live there. If thou wishest to test (?) it, put it among bees and they will multiply and become numerous. Whoever carries it about him, no man will be able to prevail against him. It must be written at the hour of *Şedeq* (Jupiter). If thou placest the tablet on the

* "On one serves *Qedoshiel*," as mentioned below, is omitted here in the original part; the omitted words seem to have been added later on, on the margin, but they are now almost illegible.

† Not quite clear in the original.

seat of the ruler (Hegemon) or carriest it about thee every day, thou wilt prosper in greatness, and if thou placest it on the seat of a workman, he will get very much work.

VII. On the sixth day rules 'Anael. He is appointed on all manner of love. This ruler is in the likeness of a woman. She has in one hand a mirror in which she beholds herself, and in the other a comb with which she is combing her head. She, like unto other angels, has serving angels; she also holds her hands outstretched. On her right arm serves an angel whose name is 'Arbiel, on the left one called Niniel, over her head one whose name is Lahabiel, and at her feet one called Ahabiel. If thou wishest to use them, make a tablet of fine silver, draw upon it the likeness of a woman in the name of the woman thou likest, then write on her shoulder her name and the name of her mother, and the name of the one who loves (desires) her, and that of his mother, and draw her hands outstretched. Draw then under her right arm the figure of a nice young man, and write on his shoulder 'Arbiel, under her left arm draw the image of another young man and write on his forehead Niniel, behind her draw the image of a man with red ink and write on his shoulder Lahabiel. The use of this picture of the woman on the tablet is that it gains for thee the love of that man or woman whom thou desirest, with a strong and unbreakable love. Thou hast only to touch this tablet and they will run after thee, especially that woman whose name thou hast written on the tablet. And thou must utter the following conjuration:—"I conjure thee, 'Anael, thou and thy servants who are called by thy name, and whose name is included in theirs, viz:—'Arbiel, Niniel, Ahabiel and Lahabiel, in the name of *Uriel*, with the countenance flaming all round, inflame so-and-so with my love and with my strong affection, and may her (Mazal) destiny, be united with mine, in the same manner as Adam was united to Eve. May she not have any chance to eat or to drink, or to sleep, or to stand, or to sit, before she is in love with me . . . (?)^{*} and until she comes to me and fulfils all my wishes and desires." Then warm the tablet on the fire and thou wilt see marvellous things. If the person in question is a man, then say: "That he may fulfil my wish," viz., this or that thing. On the back of the tablet write *Sit*, for this is his Sigil, and write it in the hour of Nogah (Venus). It is also somewhat in the figure of *Şedeq†* (or:

* Here is an unintelligible word in the original.

† Doubtful in the original.

write it also sometimes in the hour of Şedeq). And they say that if the image is drawn with the "thunderstone" and placed on a closed door, the door is sure to open by itself.

VII. On the seventh day rules Qaphşiel. This angel is of bad augury, for he is appointed only over evil. He is in the likeness of a man in mourning, and has two horns, and angel servants as the other angels aforementioned. On his right hand serves Qubiel, on his left Phaşşiel, on the right horn Şafriel, on the left horn Iaşiel, behind him stands Aşiel, and at his feet Lahabiel. If thou wishest to make use of them to lower a man from his high position, make a tablet of tin and draw on it the likeness of an old man with outstretched hands; under his right hand draw the image of a little man, and write on his forehead Qubiel; on the left, the image of a man crying, and write on his shoulder Phaşşiel; on the right horn, the image of a man flying on two wings, and write on his shoulder, or between his sides, or on his forehead, Şafriel; and on the left horn draw another man with wings outstretched flying, and the wings of the one must be touching the wings of the other, and write on his forehead, or on his shoulder, or on his sides, Iaşiel, and behind him draw the figure of a man with open wings, flying, with his hands on his forehead, and write on his forehead Aşiel, and at his feet draw with red ink the figure of a man, and write on his shoulder Lahabiel. The use of this tablet is that if thou placest it on the seat of a mighty man, or a king, or a priest, he will fall from his position, and if thou puttest it in a place where many people are assembled, they will scatter and go away from that spot. If thou placest it in a spot where they are building a town, or a tower, it will be destroyed. If thou placest it in hives, the bees will flee from there. Write the name Qaphşiel, and those of his angels, on pure parchment, and place it in a reed cane with seven knots, and utter the following conjuration whilst thou ridest upon that cane: "I conjure thee, Qaphşiel, and thy host, in the name of the most holy (the three times holy), guide me (carry me) to that and that place without hurt or harm." They say that a man will ride in one day the distance of an hundred days' travelling. Write and draw the images as described above and the name of a man and of his mother, and place it in anything thou likest (in whatever it may be), and tie it unto the wings of a dove, or of a bird of the desert, and conjure: "I conjure thee, Qaphşiel, and thy whole host, that thou drivest away so and so, that he be wandering about, to and fro, in the same manner as the Lord

drove Cain away, to be wandering to and fro, so shall so and so be ; he shall find no rest to the sole of his feet." He is then to let the bird fly. That man will be wandering to and fro without rest and without ceasing. If thou can'st not find a bird, take a pot (bowl) and place into it all that thou would'st have bound round the wing of the bird, stop the orifice (mouth) of the pot with pitch, so that water should not get into it,* and throw it into the river. As long as the pot is swimming on the river, so long will that man be wandering about, until it breaks or water gets into it, or it sinks. It must be written in the hour of Shabbetai (Saturn). On the back of the tablet, or the parchment, write *Ani*, for this is his Sigil.

* In the original somewhat corrupted.

(*End.*)

לדרוש כבוד בטח של כסף לא האז אויף ושאם עלך קלה
 והשבע בך מלאך שבתה ופגם פך וקדוש בהם
 כל המצוה כולה .. קנה תנך שמעך ותעבש .. מאת
 שמוע הקודש בשם ישיה חכמה סגנון אלה
 הוריה בלי כור ובשם כמאמר בפרקן שמו אנון ..
 מר' אברהם מיינו יקבו הקדושה על הספר ויקבו כל
 מה שיראה לא שבת ניכין בכונה גדולה ויקבו השם
 המיוחד הקדוש בנקודת מפרש זה הספר ששמו
 בו הפסוק בבחינת ועיונס בחכמה השלח ויהשפט
 רוח הנבואה עליהם לרוב הדקדוקים בחכמה ופגם כעיונס
 בחכמה השלח ועיונס בגלגלים והדמות העומדים על
 הגלגלים להציע אומם בכל גלגל וכלל .. ש' לו מלאך מצע
 שיביע אומם וחקרו על מכות המלאך הוא ומלאך כי
 יבוננס כלם מכות אחת וכל אחד ואחד מיתן לפת מכותו
 כאשר יתן לפת אישי העולם בכוננם .. ועוד חקרו על עטן
 המלאך אם הוא כעצמו עשה השליחות ההוא ומלאך כי יש
 להם משמשים יעשו שליחותם ולפי שחכמת האדם גדולה
 מכל בעלי חיים חקרו על כל עטן ועטן והצינו השמונים
 שלהם ונתנו השקמות בהם שמו שמוה גדולה עד לאין
 תכלית וחקרו ודרשו ועשו מהם מעשים רבים וכבר אומם
 הספרים ועשו ספרים הרבה וקאמונים לא ידעו ללמוד
 באופן הספרים עד שבא דמי וכלה הסודות ואחדיו
 חנוך הקדושן .. ומתקנת שעה נפוצה יאמר החכמה
 בכל

I. זה הספר ששמשו בו הכשדים

(fol. 36a.) בבחינתם ועיונם בחכמת האלהות והשפעת רוח הנבואה עליהם לרוב הדבקותם בחכמתם וכמעט בעיונם בחכמת האלהות ועיונם בגלגלים והרוחות העומדים על הגלגלים להניע אותם. בכל גלגל וגלגל יש לו מלאך מניע שיניע אותו. וחקרו על תכונת המלאך ההוא ומצאו כי תכונתם כלם תכונה אחת וכל אחד ואחד מתחלפת תכונתו כאשר מתחלפת (1) אישי העולם בצורתם: ועוד חקרו על ענין המלאך אם הוא בעצמו עושה השליחות ההוא ומצאו כי יש להם משמשים יעשו שליחותם. ולפי שחכמת האדם גדולה מכל בעלי חיים חקרו על כל ענין וענין. והשיגו השמושים שלהם. ומעת השתמשו בהם שמחו שמחה גדולה עד לאין תכלית וחקרו ודרשו ועשו מהם מעשים רבים. וכתבו אותם הספרים ועשו ספרים הרבה. והאחרונים לא ידעו ללמוד באותן הספרים עד שבא ריזאל וגלה הסודות. ואחריו חנוך הקדמון. ומאותה שעה נתפזרה זאת החכמה (fol. 36 b.) בכל העולם. מהם ידעו ומהם לא ידעו. ואני עיינתי בספרים רבים וזה מה שהשגתי מן המלאכים בכל ימי הישבע ובכל שעה ושעה ודמותם ומעמדם ותועלתם. ואין יוכל האדם להשתמש בהם. ולמה נקרא כל אחד באותו השם. זה מפני שמשמשים יוצא מהם שר בשם * הישר שלהם כמו שתראה.. המלאכים של כל יום בראשיהם תתום שם של מלאך היום ההוא..

II. ביום א' מושל רפאל והוא בדמות איש. ועומד על כסא. וידיו פרושות וכן רגליו. ועל ימינו משמש מלאך א' ששמו רהביאל. ועל שמאלו משמש פניאל. ועל ראשו אריאל. ותחת רגליו להביאל. אלו המלאכים תועלתם לרפאת כל חולי. ולשמור מכל שדים רעים ומכל רוחות רעות המוחלים בני אדם.. אם תרצה לרפאת שום אדם מן מכשפות או מרוח רעה או משטות או לשמור אדם מדרכים הנוכרים. צייר בקלף בתול (1) צורת איש ב' ידיו פשוטות. ותחת יד הימין צייר צורת איש קטן. וכתוב בשכמו אריאל. ותחת רגליו צייר צורת איש אחר ויהיה ציורו אדום. מפני שהוא מלאך איש. וכתוב על שכמו (נ"א על מיצחו) להביאל. ולמטה מהם כתוב זאת ההשבעה. מא' רפאל אתה וכל משמשיך הנקראים בשמך ושמך בהם. שהם רהביאל פניאל אריאל להביאל. בשם אזבונה שתפא לפב' מכל חולי ומכל מזיק ומכל רוח רעה א"א' ס'ס'ס'. ואם תרצה להשמר מכל דבר רע ומזיק. וטכך חיות רעות. צייר אלו המלאכים בקלף בתול. ותשאנו עמך ולא תירא.. וכן אם תרצה לשמור נער קטן מרוח רעה ומכת מחלת. כתוב אלו המלאכים בלוח זהב כתיבה אשורית. ותשאנו עמך לא תירא מכל דבר רע לקטון ולגדול.

ותועלת גדולה הוא יועיל. . וצריך שיכתוב מאחרי הלוח זה השם. מנא כי הוא סימנו. וצריך לכתוב בשעת חמה. וביום ולא בלילה. בדוק ומנוסה. .

III. ביום ב' מישמיש גבריאל. וזה המלאך כדמות איש. וישלו קרנים. ועל כל קרן וקרן מהם מלאך אחד כדמות איש. גם מישמישים אישים. כמו' במלאך רפאל (fol. 37a) ועמידתו כך. זה המלאך בדמות איש וידיו פרושות. ותחת יד ימינו מישמיש גבריאל. ותחת יד שמאלו מישמיש כרוביאל. ועל קרן ימין מישמיש רחביביאל. ועל קרן שמאל מישמיש אחריאל. ועל רגלו מישמיש להביאל. ותועלת זה. לתת כח לכל חבוש. ולנצח בכל מה שתרצה לנצח איזה דבר. כמו מלחמה ומריבה וכל דבר שתרצה. . צייר בטס כסף כמו (1) המלאך כמו שאמר ויש לו שני קרנים והיו ידיו פרושות ותחת ימינו צייר דמות אדם קטן וכתוב על שכמו גבריאל. ותחת יד שמאלו צייר אדם קטן וכתוב על שכמו כרוביאל. ועל קרן השכם (2) יואל רחביביאל. ועל קרן שמאל צייר כדמות איש קטן דבוק עם הקרן. וכתוב על המצח או על השכם יואל. ומאחורי צייר כדמות איש קטן וכתוב במצח (3) אהביאל. ותחת רגליו צייר דמות איש קטן שהוא מלאך איש וכתוב על שכמו להביאל. ותשאהו עמך ולא תירא מקטן ומגדול ותינצח לכל דבר במלחמה ובמריבה. . ואם תתן הטס בכל סחורה במהרה תמכור אותה. . ואם תכתוב שמות המלאכים בקלף ותישאהו (4) עמך הם טובים מאד. והיו כתובים בכרכום וצריך לכתוב מאחורי הטס. . כי הוא סימנו וצריך לכתוב אותה בצורת לבנה. .

IV. ביום ג' מישל סמאל. זה המלאך הוא כדמות אדם וידיו פרושות. ויש לו אישים מישמישים כמו שאמ' בישי המלאכים הכתוב' למעגה אבל אין לו קרנים. ועמידתם כך. על יד ימינו מישמיש סהריאל. ועל שמאלו מהריאל. ומאחוריו אהוניאל. ועל רגליו להביאל. ותועלתם להחריב ולהשימד ולהמית ולעשות כל רע. אם תרצה שתחתוך בחרב או בסכין יותר מכל אדם. עשה תפוח א' מברזל חזק. וכתוב לשם סמאל ומישמישו. ותתן אותו בסיכין (5) או בחרב ותחתוך כל מה שתרצה. ובנחת יותר מכל אדם. ואם תרצה שתנצח בכל מיני מלחמה שתכנס קח טס כסף או מנחושת או מברזל חזק וצייר שם דמות. . . ותחת יד ימינו צייר דמות אדם קטן וכתוב על מצחו סהריאל ותחת יד שמאלו צייר דמות קטן וכתוב במצחו מהריאל. ובאחרי צייר דמות אדם קטן וכתוב במצחו אהוניאל. ותחת רגליו צייר דמות אדם קטן וכתוב על מצחו להביאל. וביד הדמות הנקרא סמאל צייר דמות חרב. ובאותו החרב כתוב אלו המלאכים והם חתביאל אימיאל להביאל השמואל. ובידו האחר ראש אדם וכמו שהוא רוצה לחתוך אותו. ואחורי הטס כתוב זה השם דל דס כי הוא חותמו. וצריך לכותבו בשעת מאדים. . ואם תרצה להחריב בית או עיר או דרך או כפר כתוב סמאל ומישמישו ביום מאדים ברם נדה על בנך מתלוי. ותתן אותו בפי צפרדע וקבור אותו בבית ולא ידור אדם באותו הבית עד שיחרב וצריך שתסתום פי הצפרדע במעט שעה וכתוב בשעה דל דס וכן תעשה לכל מקום שתרצה. . (fol. 37 b.) ואם תרצה להמית שום אדם כתוב סמאל ומישמישו בכנף אותו אדם ברם נחש ותתן אותו בפי כלב קטן וחתום פי הכלב בשעה אדומה וכתוב בשעה דל דס ותקבור אותו בפרשת דרכים וקודם קודם (6) ישים יום ימות אם לא יסע מאותו מקום. .

v. ביום ד' מושל מיכאל. זה המלאך הוא בדמות איש אוהו בקרן וידיו פרושות ותחת יד ימינו משמש מעשאל. ותחת יד שמאל משמש יתחמיאל. ועל הקרן עומד מלאך א' וישמו כוכביאל. ומאחריו משמש אעלביאל. ותחת רגליו משמש להביאל. . . תועלת אלו המלאכים לתת דעה ובינה לכל אדם. כשתרצה להשתמש באלו המלאכים קח חתכת (1) כסף טוב או מבדיל וצייר עליו דמות איש ידיו פשוטות. . . וצייר מתחת יד ימינו דמות אדם קטן וכתוב על שכמו יתחמיאל ועל ראשו עשה דמות קרן וצייר שם דמות איש אוהו בקרן. וכתוב במיצחו (2) או בשכמו כוכביאל ותחת (יד) רגליו צייר דמות איש קטן מצוייר באודם מפני שהוא מלאך איש וכתוב במצחו להביאל. ותועלת זה הטם הרבה מאד לתת חכמה ובינה ודעת. . . ואם תקשה אישה בלדתה תתי אותו הטם על לבה ותלד במהרה. . . ואם יהיה אדם חולה תתן הטם עליו כשהוא ישן ואם יישן בטוב ולא יקץ תחולה דע כי הוא לחיים ואם יקץ במהרה דע כי הוא למות. . . ואם תרצה לדעת האדם אם הוא מכושף אם לא כתוב אלו השמות מיכאל ומשמשי על ביצה בזעפראן ותן אותה תחת המטה שלו שהוא ישן עליה ותישבור אותה בבוקר. אם תמצא אותה צלויה יש בה טיפת דם דע שהוא מכושף. . . ואם תרצה ללמוד נער א' מכל אדם קח הטם ההוא ורחץ אותו בין לבן בכל ליל ראשון ויקח הטם ביד (3) וישם פניו נגד מקום עלות השמש וישביע בזאת ההישבעה. מאע מיכאל אתה וכל משמשיך הנקראים בשמך ושמך בהם בשם טמקשיא שתתן לי לב לדעת כל מה שלמדתי וישאלמוד וישאשמע ושאבין כל מה שילמדו אותי ויפתח לבי לתורה ועיני לראות וידי לכתוב ואזני לשמוע. וישתה היין ויהיה אכולתו לחם חם עם דבש ויתחכם יותר מכל אדם. . . וצריך שיכתוב מאחורי הטם זה השם אבנ צריך לכתובו בשעת כוכב י'.

vī. ביום ה' משמש צדקאל. וזה המלאך בדמות איש. ולו שתי קרנים. ועל קרן מהם בדמות איש. גם יש לו משמשינ אנשים כמו שאמרנו בשאר המלאכים ליעלה (4) ועמידתם כך הוא. כי המלאך בדמות איש וידיו פרושות. ותחת יד ימין משמש צוריאל. ותחת יד שמאל משמש דהביאל ולו שני קרנים על קרן. . . משמש יעציאל. ואחריו משמש אפר (5) אפרציאל. ותחת רגליו להביאל. ותועלת אלו המלאכים לתת חן וחסד לכל הנושא אותם. . . אם תרצה להשתמש בהם עשה טם מכסף או מבדיל וצייר בו שם דמות איש קטן וכתוב בשכמו צוריאל. ותחת יד שמאל דמות איש קטן וכתוב (fol. 38a.) בשכמו דהביאל. ועל ראשו עשה שתי קרנים ועל קרן ימין עשה צורת איש קטן אוהו בקרן כתוב בשכמו קדושיאל. וככה עשה בקרן שמאל וכתוב במצחו יעציאל. ומאחריו עשה דמות איש קטן וכתוב במצחו אפרציאל. ותחת רגליו דמות איש קטן כתוב במצחו להביאל מצוייר אדום. . . ותועלת זאת הצורה שכל שישאנה חן ומצא חן וחסד בעיני כל אדם וכל שר וישיג כל מה שרצה. ואם יפול במחנה שבו (6) לעולם לא יאסרוהו ויכבדוהו בני אדם. ואחור (7) הטם כתיב ל' כ זה סימני. . . ואם תתן זה הטם במקום שיש בו מעט אנשים יפרו וירבו. (8) בואם טכל צד לרור שם. . . ואם תרצה להבחין אותו תתן אותו במקום דבורים ויפרו וירבי מאד. . . ומי שישא אותו לא יכול שום אדם כנגדו. וצריך לכתוב בשעת

צדק. ואם תתן זה הטס בכסא הגמון או ישאנו עליו בכל יום יעלה לגדולה עד מאד. . ואם תתן אותה במקום שיושב בעל מלאכה תבא אליו מלאכה הרבה עד מאד. .

vii. ביום ו' משמש ענאל. זה המלך ממונה על כל האהבה. . והוא כדמות אשה ובירה האחת מראה ורואה פניה. ובירה האחרת מסרק מסרקת ראשה גם היא כדמות האחרים. ויש לה אישים משמשים אותה. והיא פרושה ידיה ותחת ידה הימנית מלאך ושמו ערביאל. ועל השמאלית שמו נביאל. ועל ראשה שמו להביאל. ותחת רגליה שמו אהביאל. כשתרצה להשתמש בו עשה טס מכסף טוב צורת אשה על שם האשה שאתה חפץ. וכתוב על שכמה שמה ושם אמה ושם החושק ושם אמו. ועשה שיהיו ידיה פרושות. ותחת יד ימין עשה בחור א' נחמד וכתוב על שכמו ערביאל. ותחת ידה השמאלית כתוב בחור אחר וכתוב במצחו נביאל. ומאחריה עשה צורת איש מצוייר באדום וכתוב בשכמו להביאל. ותועלת זאת האשה שבו הצורה (1) ואהבה גדולה הן איש הן אשה לכל מי שתרצה שיאהבך אהבה רבה ולא יפרד ממך תנע בטס בו ויריון אחריו וימלא חפצך ובפרט לאשה שכתבת שמה בטס. ותישבע זאת ההשבעה ותאמר. מאע המלאך ענאל אתה ומשרתך הנקראים בשמך ושמך בהם שהם ערביאל נביאל אהביאל להביאל ב' אוריאל הלוהב פנים ואחור. שתלהיב פכפ מרוב אהבתי וחבתי ותקרב מזלה למזלי כאהבת אדם לחיה. ולא יהיה לה פנאי לא לאכול ולא לשתות ולא לישן ולא לעמוד ולא לישב עד שתאהב אותי סכרי (1) ותבא אלי אני פכפ ותמלא חפצי ושאלי. (fol. 38 b.) וחמם הטס על האש ותראה פלאים גדולים. ואם הוא איש אמור שיעשה חפצי שהוא דבר פ'. ומאחרי הטס כתוב סט כי זה סימנו. וכתוב בשעת נונה. ועוד מעט היא בצורת צדק אמ' שאם יכתוב צורתו באבן ברק ויניח אותו על פתח סגור יפתח. .

viii. ביום ז' משמש קפציאל זה המלאך אין בו תועלת כלל כי אם רע והוא כדמות איש שהיא אבל ויש לו ב' קרנים ויש לו אישים משמשים אותו כמו תמלאכים האחרים. כי על ידו הימנית משמש קוביאל. ועל ידו השמאלית פציאל ועל קרן הימין צפריאל. ועל קרן שמאל יחסיאל. ומאחוריו משמש אחיאל. ותחת רגליו להביאל. כשתרצה להשתמש בהם אם תרצה להפיל אדם ממעלתו עשה טס מעופרת וצייר בו צורת איש זקן ידיו פרושות. ותחת ידו הימנית עשה צורת איש קטן וכתוב במצחו קוביאל. ועל השמאלית צורת איש בוכה ועל שכמו פציאל. ועל קרן הימין צורת איש מפוח (1) מעופף בשתי כנפים וכתוב על שכמו או בין כתפיו או במצחו צפריאל. ועל קרן השמאל עשה צורת איש אחר מעופף ויהיו פרושים כנפיהם האחת על האחר וכתוב במצחו או על שכמו או על כתפו יחסיאל. ומאחרי עשה צורת איש פרש כנפיו למעלה וידיו על מצחו וכתוב על מצחו אסיאל. ותחת רגליו עשה צורת איש אחד מצוייר אדום וכתוב על שכמו להביאל. ותועלת זה הטס אם תתן אותו בכסא הגמון או אדם גדול או מלך או כומר יפול ממעלתו. ואם תתן אותו במקום שיש בו אנשים יתפורו וילכו מאותו מקום. ואם תתן אותו במקום שבונים עיר או מגדל יחרב. ואם תתן אותו

במקום דבורים יברחו משם . ואם תכתוב שם קַפְצִיָּאל ומלאכיו בקלף כשר
ותתן אותו בקנה שיש בו ז' קשרים . ותשביע זאת ההשבעה . ואתה רוכב על הקנה .
מֵאֵעַ קַפְצִיָּאל וכל מחניך בשם קִקֵּק שתוליכוני למקום פ' וגא יזיקוני שום נזק .
אמ' כי ילך מהלך מאה יום ביום א' . ואם תכתוב אותו מצוייר על הדרך שאמ'
למעלה . ושם איש ושם אמו ותתן אותו בשום דבר ותקשור אותו בכנפי יונה
או עוף מדברי ותשביעי . מֵאֵעַ קַפְצִיָּאל וכל מחניך שתבריא את פִּכֶפּ ויהיה נע ונד
כמו שהבריא השם את קין והיה נע ונד כמו שהיה נע ונד כן יהיה פִּכֶפּ ולא
ימצא מנוח לכף רגליו . ותפריח העוף ויהיה האיש ההוא נע ונד כל ימיו ולא ימצא
מנוחה . ואם לא תמצא עוף באותה שעה . קח קדרה ותן בה מֵה שרצית לקשור
בכנפי העוף (fol. 39a.) וסתם פי הקדרה בזפת כדי (1) בלא מים והשליך אותה בנהר .
וכל זמן שהקדרה הולכת על פני המים יהיה נע ונד עד שתשבר או עד שיכנסו
בה מים או עד שתטבע . וצריך לכותבו בשעת שבתו וכתוב מאחורי הטם או
הקלף אני כי זה סימנו . עכ" .

(תם)